HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Address before the Littleton Anti-Slavery Society, July 4th, 1839.

BY EDMUND CARLETON, ESQ.

FELLOW CITIZENS:—The anniversary of the declaration of our national independence, awakens in our minds associations of the most lively and complex character. On the one hand, we view a small people sparsely scattered over a great territory, bravely resisting the encroachments of a potent nation, and, for the sake of rational liberty, severing themselves from their guardian, their mother country. They are seen ascending high in the rank of civilized and Christian nations; clothing themselves with the most excellent institutions, as with a garment: and proclaiming to the world, sentiments of equality in the whole family of man. On the other hand, springing up with that same people, and growing with their growth and strengthening with their strength, we discover an institution which in theory and in practice, runs counter to all the principles of their government, and the basis of their most excellent institutions—an institution abhorrent in the eyes of justice and equity—repugnant to the spirit of the New Testament, uttering its Divine injunction to man, "All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7: 12.

An institution of such gigantic growth that it now holds under the thraldom of that same people—not simply as tax-payers deprived of the concurrent right of representation, such as Britain's government held her North American colonists to be, but as goods, chattels, and merchandise—a number of human beings nearly as great as constituted that whole people when they declared themselves free and independent.

When we hail the 4th of July, as the anniversary of American freedom, there follows, in its train, American slavery too, marring our contemplation of the past, and making fearful the prospect of the future.

To the contemplation of this subject in all its deformity, in all its bearings and relations, abolitionists have, in true patriotism, determined to devote themselves. They feel that it should no longer be shunned. If, sixty-three years ago this day, the whole American people were but a small fraction larger in number than the slaves they now hold in cruel servitude; and, if those slaves are multiplying in a ratio greater than the whites, the abolitionist would say to the mere politician, who is influenced by no motives of a higher character than the simple preservation of his countrymen, it is time for you to consider this subject in a serious manner. Delay will not lessen the evil. You must at *some time begin* to act; and now is the favorable time. Your position was never what it is now. Formerly, the nations with which you had reason to apprehend war, had slaves themselves; and therefore dreaded to set the example of declaring your slaves free, and backing them up with a military force. Now they have no slaves, but have the means of sending amongst yours armies of hardy, valiant black troops, to help them to freedom at the sacrifice of much of your own blood. The voice of the civilized world is against you. Now is clearly the time to act, while peace and prosperity are smiling around you.

Such their language to the mere politician. But abolitionists have also higher principles to stimulate to action. They view in every man a brother, possessing equal rights with themselves, and alike the subject of uniform and equal laws. So thought the signers of the declaration of our independence. So says New-Hampshire in her bill of rights—"All men are born equally free and independent; therefore *all government* of right originates from the people, is founded in *consent*, and instituted for the *general good*.

Such, too, is the language of the fundamental laws of her sister States. As if by instinct, they deny the right of slavery. So says that benign religion, whose author, after reading from holy writ,—"He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," graciously said, "This day is the scripture fulfilled in your ears."—Luke iv, 18, 21.

"Remember them that are in bonds, as bound with them." So says Divine inspiration; and so respond abolitionists. They feel that the whole system of slavery, in all its features, is one unbroken tissue of cruel injustice. They can discover *no tendency* in it, but to the foul consequences charged upon it. It naturally leads to all that barbarous treatment, of which the bare recital falls with unsupportable weight on our ears. View it in its mildest forms. Only admit *man* to be *property*, and, as a consequence, the sheriff's sale, the payment of debts, the administrator's settlement, must, of necessity, in countless cases, sever the husband from his wife, tear the frantic mother from her tender babe, and rob innocent children of the counsel, support, and consolation of their parents. It strikes at the root of republican government. It nullifies the Divine law. Oh! it is a system of impurity, and piracy, and blood! What! piracy to purchase in Africa, and transport to America, a cargo of human beings, and *not* piracy to purchase in Virginia, and transport to New-Orleans, a drove of human beings? Monstrous absurdity! The whole system is fraught with absurdities; and the national action in relation to it is inconsistent. What! make war on the greatest naval power on earth for six hundred impressed American seamen, and fill the world with execrations, because abolitionists ask the liberation of six thousand American people, held in bondage in the District of Columbia! Establish diplomatic relations with Greece and the South American republics and refuse the same to Hayti, whose commerce is far the most valuable!

But, because abolitionists thus view the subject, and come boldly and patriotically to an unflinching consideration of it; and because they urge efforts for the removal of slavery, what treatment do they receive? They are mocked, insulted, ridiculed, misrepresented, denied the ordinary use of public buildings for a hearing of their cause, pelted with dangerous and offensive missiles, dragged from the sacred desk while praying for the peaceful delivery of the oppressed, arrested on charges of disturbing the peace, for peaceably discoursing on slavery, led through the streets of our cities with halters about their necks, mobbed, lynched, driven from their halls of free discussion by the incendiary torch, denied the use of the public mails, and transmission by mail-coaches, robbed of the freedom of the press, virtually denied the right of petition, advertised as men whose apprehension and delivery to their advertisers should ensure large pecuniary bounty, threatened with death if found within certain limits in the United States, and finally murdered in the defence of their property and rights. Such has been the reward of their integrity and their freedom of opinion.

But, it is said, abolitionists are hypocrites; their ends are selfish; their scheme is a federal trick, or some other party trick.

Hypocrites! and selfish! For what? To gain unpopularity, a loss of public patronage, poverty, and toil. Noble objects of hypocrisy and selfishness! How ably the charge is proved! Was it ever heard that an abolitionist in these United States, received the patronage of the general government, or was promoted to places of honor or emolument, because of his abolitionism? Or that, in consequence thereof, his coffers have been generously filled? No. Those who believe the charge are under a strong delusion, and believe a lie.

A federal trick! Then Henry A. Wise, of Virginia, and Joseph Vance, late governor of Ohio, and Henry Clay, of Kentucky, are the friends and advocates of abolition. Then the anti-federal party claim all the honor of being leagued with slavery; all the honor of the abuse, the infamous and outrageous treatment, which have been heaped upon the abolitionists. Does the Van Buren party, or the Conservative party, claim that honor? Does *any* party claim that honor? Then let them have the full enjoyment of it. History will hand them down to posterity in no enviable light. Abolitionists owe allegiance to no party; they are confined to no sect, denomination, or creed. They are not struggling for a cause of their own merely; but for the cause of truth and humanity; for the cause of God almighty, and they will prevail.

Well, it is said, waiving the charge of hypocrisy, and admitting that many have engaged in this enterprise with the purest motives of benevolence and sympathy, yet their measures have been misjudged and misapplied; their course will delay and defeat useful legislation, and excite feelings of hostility between the north and the south.

Such is the opinion of many worthy men. Such the opinion of the present governor of this State.—*Message*, June, 1839.

But where is the evidence on which this opinion is founded? What measures have been misjudged or misapplied? Abolitionists *pray* for the liberation of the slave—appeal to the conscience, the humanity, and the interest of the slaveholder; prove by the word of God, by the increased light in political government, and by the test of thorough experiment, that slavery is sinful, and anti-republican, and far less profitable than free labor—address themselves to the master and not to the slave, when they urge home the wrongs of the slave—point out the greatest enemy of the republic, and entreat government to use its lawful authority to disarm this enemy, and convert it to a powerful ally: and when a deaf ear is turned to all these arguments and entreaties, and their rights are trampled upon, and they are charged with fanaticism and incendiarism, abolitionists say, that their rights are sacred, and shall be told to the people through the press and the speaker's mouth, and they tell their enemies to look to their own mobs for fanaticism, and to the fires which their own hands have kindled, for incendiarism.

Are such measures reprehensible? Is such a course to excite feelings of hostility between the north and the south? Has slavery so corrupted the south that it cannot bear sound doctrine? that it cannot listen to sober argument? that it cannot bear the plain truth when told in a Christian spirit? Alas! and were it so, its baneful influence has so paralyzed the north, that our governors, those standing on the watch-tower of liberty, would have us hug the corrupting thing to our bosoms, and not raise one note of warning to our infatuated brethren.

But let me call upon these sages, who are unable to keep pace with abolitionists in their philanthropic career—who yet professedly deprecate slavery as a great evil, and let me demand of them what they are doing to remove the evil. Point to me *one* thing that you have done. Show me one step taken by you even *preparatory* to doing something. You admit and deplore the existence of the evil; yet you do nothing for its removal. You hang like a dead weight upon the necks of those who would act. You neither do yourselves nor let those do that would. Rulers and governors, men of influence, Christian bodies and ministers of the gospel, beware lest you verify this scripture—"For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. xxiii, 13. Do you point to colonization as your hope for the remedy of the evil? Be not deceived. Few slaves will ever ride to freedom on that hobby. Laying aside all other objections to it, its incompetency to effect the object is becoming proverbial. Its ability, after arriving to the height of its efficiency, has been limited to the transportation, annually, of only about the increase of the slave population for a single day in the year.

But colonization was founded in injustice. Its object has been to remove from amongst the slaves the free black population, whose influence on the slaves was dreaded by the slave owners. Hear the language of a Maryland legislature in 1831, concerning the free people of color, preparatory to a large donation to the State Colonization Society: "The evils growing out of their connexion and unrestrained association with the slaves, their habits and manner of obtaining a subsistence, and *their withdrawing a large portion of employment from the laboring class of the white population*, are subjects of momentous and grave consideration to the good people of this State." Such, and even more harsh, is the feeling of the whole south towards that population. Witness the late unpardonably cruel laws of Alabama towards a portion of the free blacks, allowing the whites, in some cases, to seize and hold them to their own use in perpetual slavery. Witness also the laws of the south, in general, towards them, all tending to their expulsion. Hence southern policy is to oppress and degrade them, and then point them to colonization for relief; and after all this, have the impudence to say, that none go to Africa except by their own free choice. Colonization does not go in tenderness and love, and reach forth the word of God full of the balm of consolation to the victim of oppression, and say to him, enjoy your freedom in our own native land, under your own vine and fig-tree, amongst your kindred and friends, meeting in every man a brother, and worshipping God, the giver of your blessings, according to the dictates of your conscience. No! colonization takes no such course, and is therefore patronized by the south. Such a course would be too religious for the south. Says Mr. Calhoun, in debate on a resolution in Congress: "That is the very point of abolition. *Religious* grounds are the main pretence of their interference with the south. That is the very motive the resolution is designed to deprecate."—*Debate on his resolutions*, Jan., 1838.

But it is gravely objected, that if the slaves of the south are liberated, we shall be overrun with them at the north. I suppose it a well settled principle, that labor will seek employment where it can command the greatest wages. If then our enterprize is so great as to demand the laborers of the south, I for one, would willingly relieve them, and suffer them to assist in filling our pockets with money by their assisting our enterprize. We are now obliged to go to Canada for laborers, and why may we not let our own people have the wages we give, as well as foreigners? But in the meantime, if the southern laborers come north, who will do the labor of the southern plantation? Those plantations must be cultivated. If white labor be required there, it will be a golden field for the northern adventurers.

But if the planter prefers those laborers, who may be acquainted with his grounds, acquainted with his business, acquainted with his neighborhood, and inured to the climate and his mode of living, and who may have friends and connections in the vicinity; we shall have greater reason to fear losing what black population we now have, than to fear being overwhelmed with a flood of black population from the south.

But it is urged by some that we of the north cannot, consistently with good faith to the south, interfere with slavery, even in the District of Columbia, or the territories belonging to the United States. Governor Page inquires—"who can believe that Maryland and Virginia, at the time of the cession [of the District of Columbia] anticipated any interference with slavery in the ceded territory (while it should continue to exist in those States) without their consent, or the consent of the inhabitants of the District?" And again he asserts—"The efforts now making to abolish slavery in this District, amount in fact to an indirect interference with the institution of slavery in the slave-holding States.—*Message June* 1839.

I have been well acquainted with his Excellency from my earliest childhood; and I highly value the uninterrupted friendship which has subsisted between us. But that will not excuse my passing in silence, his errors on this subject, published to the world in his message, and thus rendered doubly mischievous.

History subverts the ground on which his Excellency stands.

The principles of the revolution of 1776 gave a shock to slavery; and the great men of the nation, from north to south, from Washington down through the long catalogue of worthies of that period, supposed it must soon terminate. And many of them so expressed their views on various occasions and in different ways. In Virginia and Maryland immense numbers of slaves were receiving their freedom under the manumission acts of 1782 and 1787.

In July 1787 was passed the celebrated ordinance of the Continental Congress, abolishing slavery in the north-western territory, the territory now embracing the great and flourishing north-western States. At the same time the convention, with Washington at its head, was in session for framing the Constitution of the United States. In that convention the subject of slavery was discussed, and the word *slave* denied a place in the Constitution, that, when slavery should cease, as was then supposed soon would happen, the word should not remain upon the instrument, a record of the previous existence of slavery. In a short time the Constitution of the United States was presented to the people for their adoption or rejection of it. By its provisions Congress possess the right of "exclusive legislation in all cases whatsoever" over the District of Columbia. But Congress was restrained in its right to suppress the slave trade before 1808. Its adoption was preceded by the most elaborate discussions on all its parts, in most or all of the States. At the north its ratification was advocated on the ground that under its influence slavery must die. At the south the same ground was taken. The prominent men in Virginia and Maryland were firm in this belief. And no assemblage of men of equal magnitude, ever embraced a brighter constellation of intellect than the Virginia convention which ratified the Federal Constitution. In that convention, one man of distinction (Mr. Tyler) opposed the clause prohibiting the abolition of the slave trade till 1808, saying—"My earnest desire is, that it shall be handed down to posterity that I oppose this wicked clause."

The unrestricted right of legislation in Congress over the District of Columbia, was also, in some cases, a subject of opposition in the ratifying conventions. Yet under all these circumstances, the Constitution was ratified; and with all its provisions in full view, Maryland and Virginia in 1788, ceded that District to the United States. In 1789 the first Congress under the new Constitution assembled, and at their first session passed an act, with only one dissenting voice, and that from New-York, ratifying the ordinance of the old Congress, which abolished slavery in the north-western territory. This act was approved by General Washington in his presidential capacity, coming as he did from Virginia, and knowing as he did the whole circumstances from the beginning. Where then the ground for the inquiry of his Excellency? The inquiry should be, who can believe that Maryland and Virginia *did not* anticipate interference with slavery in the ceded territory? And where the ground for his assertion? Can the whole delegation in Congress from the slave States, march boldly up to the extinguishment of slavery in the great territory north of the Ohio, and east of the Mississippi, and yet leave room for truth in the assertion, that the efforts now making to abolish slavery in this District, are an indirect interference with the institution of slavery in the slaveholding States? Where the ground for the objection, that the north would not act in good faith to the south, to abolish slavery in this District, or in the territories belonging to the United States? The north was coupled to the south on the implied agreement, that slavery would not be admitted into the new States. The bad faith comes from the south and not from the north. The wonder is, that the north has not acted earlier and more vigorously in this matter. But when sentiments like the Governor's, come from men so high in authority, no wonder many amongst us turn a deaf ear to the truths of abolition.

But determined, unyielding pro-slavery, driven from other grounds of objection, finally collects itself for a firm and final stand, and says—"Go to the south with your abolition; the north have nothing to do with it; go preach your heresies among the southerners."

I reply, we will go to the south. And I will tell you *how* we will go. We will say to the colored man of the north—be encouraged, and exert yourself to elevate your moral and intellectual standing. Society around you shall cease to labor for your degradation, and then fiendishly to taunt you on account of your degradation. You shall be respected according to your merits. If you possess talents, and industry, and the necessary pecuniary means, our colleges and academies shall be open to you. Your children shall have free access to our primary schools, and no longer despairingly say to their mother, "what makes the white man hate us so." Your brethren shall no longer be disfranchised, although they have been to the number of 40,000 at a time in a single free State. After supporting your own paupers, and bearing your own appropriate pecuniary burthens, and then contributing largely to the support of white paupers, while at the same time you were refused employment on account of your color, you shall no longer be called of an idle vicious race, who are incompetent to acquire wealth. You shall no longer be told, that you cannot rise in your own native country, which holds your friends and relatives, and the arts and learning of civilized life, and which is blest with a salubrious climate; and that to rise you must be expatriated, sent to a hostile barbarous land, possessing none of these endearments or advantages. But your worth shall be rewarded with the full enjoyment of all the rights and privileges of an estimable citizen. And thus you shall furnish to the south a living example of the ability of your population to rank high for industry, virtue, intelligence, and stability. This is one way in which we will go to the south. And truly, in this respect we have a great work to do. Brethren, in this matter we are faulty. Let me ask you to answer one question with perfect integrity of heart. If a negro, possessing large capital, the investment of which would highly benefit yourselves and your village, possessing every characteristic of an accomplished gentleman; an intelligent, virtuous and liberal man, and a good citizen should this day desire to settle amongst you, would you cordially and unanimously receive him, and cheerfully grant him the full enjoyment of all the rights and privileges properly belonging to such a man? If so, why are so many in your vicinity unwilling even to inform themselves of the condition of the colored population of our country?

Again—We will go to the south by legally sustaining the rights of our free colored mariners and passengers, who merely on account of their color, upon entering a southern port, are locked up in suffocating prisons till the sailing of their vessels, in violation of the Constitution of the United States, which says—"The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."—*Art. 4. Sec. 2.*

Again—We will go to the south by holding up to the execration of the civilized world, through the means of the press and oral denunciation, their most barbarous laws, by which free colored citizens coming from other States, no matter whether slave or free States, are subjected to long imprisonments and severe punishments, due only to the most hideous crimes, and are even subjected to slavery itself, all contrary to the foregoing article of the Constitution.

Again—We will go to the south, by protesting before the whole world against their odious post-office regulations, by which their white citizens are prevented from taking such publications as they choose, where such publications are considered incendiary by the delivering post-masters. The object of which is to keep their own white citizens in ignorance of the principles and movements of abolitionists. Brethren! Would you have your post-master empowered to withhold from you any publication, for which you please to subscribe, if he should think it incendiary?

Once more. We will go to the south, by holding up before civilization, their laws which relate to trials of colored persons without juries, and which *prohibit* the testimony of colored persons against the whites. Shall the life or liberty of any man, because his hue is sable, be counted of so little worth that he may not be tried by a jury of his country, when, under similar circumstances, the hair of a white man's head cannot be hurt without the verdict of his peers? Such are southern white enactments. And who amongst us does not know, that the white tyrant may violate with impunity, the colored man's family circle, and scatter impurity around it; and may slaughter hundreds of blacks, and riot in blood and carnage before the eyes of thousands of their brethren, without fear of civil justice, unless he can be convicted on the testimony of white men? Oh slavery! what crime before high heaven dost thou not propagate and nurse? With thee will we have no fellowship.

Finally. We will go to the south, by convincing the slaveholder that "to deal justly and love mercy," and reward the laborer his hire, will far more highly promote his own safety and pecuniary interest, than to hold his fellow-man in bondage. And this we will do from reason, from many experiments, and from the fruits of West India emancipation?

Thus will we go to the south; and thus will we wash our hands of slavery in all the land.

It is a great, a glorious, a triumphant work. It invites and needs the co-operation of all, both old and young, both male and female. Men! rise in your vigor and wage exterminating war against the unholy institution. Youths! nurtured in liberty, fly to the rescue of your brethren in cruel bondage. Kind and sympathizing woman! *your* feelings are alive to the indignities, the stripes, and the unnatural sufferings, which overwhelm your sisters in slavery. To your sex belongs the honor of giving the first impulse towards abolishing the slave trade by the British government. Those of your sex were the great movers of the British emancipation act. Eight hundred thousand of them signed one petition to parliament, and the chains dropped from eight hundred thousand West India slaves in a day! If such are the effects of your philanthropy, shall it again be said, that you are out of your sphere when your pitying hand uplifts the weeping slave?

Great Ruler of the Universe! in mercy cast the scales of error from the eyes of those who are so blind that they *will not* see; and enable us all to discharge our duties as those who will account to thee.

All the difference in the world.—One cannot but be struck with the eagerness shown by crowds of people to read the news on the different daily bulletins. And yet the same persons, perhaps, feel no interest in the mass of news that is daily brought to our cities, of the sufferings of the slaves. "Have you read of the assault on Mrs. Flynn, and Mrs. Barry, and Mrs. Cramby?" says a bulletin reader. "Yes," was the reply; "and have you read of the assaults committed every day on hundreds of thousands of men, women, and children, at the south?" "No: I don't read such things. I don't meddle with other people's business."

Ah, that's just it, thought we; it is certain that a black skin makes all the difference in the world.

Emancipation and Missions.—The missionaries of the London Society in South Africa speak in terms of the highest gratification of the results, thus far, of emancipation in the colony; and they and their friends at home seem disposed to make it the occasion of increased exertions for the salvation of the emancipated.—*Vermont Chronicle.*

HERALD OF FREEDOM.

CONCORD: AUGUST 3, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

We more than compensate our readers (if compensation were needed) for lack of editorial matter this week (owing to pretty severe indisposition) with the following powerful article from the Pennsylvania Freeman. The Pennsylvanians will scarcely miss even friend Whittier, while they have our beloved brother Cartland at the helm of the Freeman. We pilfer the article for our lifeless little sheet, as Prometheus took the celestial fire to animate his human figure of clay and make it a man.

Brother Cartland will not punish the larceny as his old friends of Olympus did the transfer of the vital spark, aforesaid—by sending us to Liberia and serving up our *immortal* "*liver*" as a feast to the "vultures" of colonization.

Let abolitionists read the article and take courage from the solemn picture of the cause. We are the world's forlorn hope. If we carry not the fortress of slavery, the SLAVE WILL RISE, and then will "ensue a scene, such as no eye of man hath seen, no heart conceived or tongue can adequately tell"—Courage then and on, if we are to die in the harness. It would be but a just doom. We might have begun earlier. We ought to have been abolitionists in infancy. We read of slavery in our childhood. The rudimental geography taught us at school, that a portion of our countrymen were *slaves*. We ought to have started at the fact and turned the district school into an anti-slavery meeting. Children worthy the possession or the name of Liberty, would have done it. It only remains for us to do what we can.

The Cause.

We have just returned from a visit to some of the central counties of this State. We have found much to admire in the wild and rugged scenery of the Alleghany ranges—in the calm beauty of the Susquehanna, studded with green islands, and hung over with luxurious vegetation—and we have with pleasure tracked the windings of the Juniata among its mountains, now open to the sunshine, and gliding calmly onward, and anon blackened with the shadow of rocky precipices, or white with the foam of rapids, and hurrying over an uneven bed, through the wild gorges of the hills. But we have often occasion to regret that, in this wildly beautiful region—where Nature exhibits her graceful as well as her austere features,—the cause of the slave has seldom, if ever, been pleaded; that the hardy yeomanry of these mountains have never listened to the story of the slave's wrongs; that prejudice, falsehood, and misrepresentation have been permitted to do their evil work upon the hearts of a population, naturally inferior to none other on the score of honesty, industry, and love of justice. The whole of that section of the State from the Maryland line to the west branch of the Susquehanna, and from the State Capitol to the Laurel Hill range of the Alleghanies, has been almost entirely neglected. A few abolitionists are scattered here and there among its population—like the palm trees of a desert, only to make the surrounding apathy more apparent. These men and women, in their isolated situation—cut off from the communion, and beyond the knowledge even of their friends in other sections of the country,—bearing, in the midst of reproach, and scorn, and personal peril, their testimony to the truth of emancipation,—deserve our sympathy, and our hearty respect. They are the *living martyrs* of our cause. It is comparatively a small thing to suffer for a good cause, in the midst of sympathizing friends, and in common with a multitude of our fellow-laborers.—Heart gathers from heart a strength for endurance even unto death. But the man who alone and without sympathy, stands firmly up against the tide of popular prejudice,—with no voice of encouragement in his ear, —no kindly glance of approval resting upon him—but meeting, wheresoever he turns, an eye of hatred or contempt—the fingers of his neighbors pointing after him in scorn—the drunken mob howling in his track, or breaking the miserable repose of his afflicted family,—and who knows that for all this endurance he can acquire no earthly praise—that his thousand sacrifices and trials will find no record among his fellow-men—that, if he perishes in the struggle with his enemies, the verdict of his cotemporaries will be, like that pronounced over the grave of the Israelitish warrior, "*Died Abner as the fool dieth*,"—such a man, opposing his single breast to the beating storm of universal censure—in opposition to the passions, the interests, the prejudices of all around him—moving onward in his path of duty—uncheered even by any decided fruits of his exertions, and hearing on all sides,

"the world's dread laugh,
Which scarce the firm philosopher can scorn,"

is the true martyr of our cause, and even while living, the crown is resting on his brow.

The wants of this neglected portion of the State have induced us to reflect that we have too long deluded ourselves with false ideas of the progress of the cause of emancipation. On this subject, too often,

"Our *wish* has been the father of our thought."

In the midst of some local excitement—in our conventions, when heart beat warmly in response to heart, it has seemed to us impossible that the great mass of the community should be sternly hostile or coldly indifferent to the glorious truths and enobling sentiments of abolition. Yet such is lamentably the fact. Let us beware how we deceive ourselves, and dream of victory, when the banners of slavery are actually advancing upon us,—her black ensigns floating not alone over the plains of the south but streaming in the sunshine of nominal freedom—over the Alleghanies, and the White mountains of New-Hampshire. Victory!—that word belongs not as yet to our abolition vocabulary. The dubious struggle is now going on—dubious, not in regard to the final issue, for the strength of an Almighty arm is pledged for the slave's freedom, but with reference to ourselves and our country. On *our* eyes the morning of universal and *peaceful* emancipation may not dawn. Our country may not be permitted to escape the avenging vials of the Almighty's displeasure.—The slave will be free—but it may be by "terrible things in judgment," that his deliverance will be effected. *Our* duty remains, however, certain. We must labor on. Our deep convictions of this duty are not to be disregarded. We must continue to strive mightily against the tide of prejudice and oppression, for in the sincerity of our hearts we believe that, if emancipation is ever effected *peaceably*, it must be done through our instrumentality. If our prayers, entreaties, and strong beseechings, fail to move the heart of the oppressor; if our petitions, and other constitutional and lawful action for the abrogation of the unrighteous slave laws by the competent authorities, are disregarded, or fail of their object, the last hope of the peaceful release of the bondman must be abandoned.

Yet the slave will be free. Let not the slave-holder take courage from the hope that *our* efforts will prove ineffectual. His iron despotism shall not continue. By the pledged word of the Almighty—by the voice of all history—by the upward tendencies of man's immortal nature—by the ever-accumulating sense of wrong among three millions of our countrymen in chains—by the deep vows of vengeance from the victims of the infernal slave-traffic, in the slave-ship and the coffle—by the father's curse upon the ravisher of his child—the son's upon the ruffian scourger of his mother—by all that can goad and stimulate the heart to a deed of desperation,—we tell the slaveholder that he cannot have peace in his guilt. Peace!—there *can* be no peace between the slave and his master. There is none at this moment, from the Potomac to the Sabine. Or, if the treacherous calm at present be called peace, it is that which exists between two mortal combatants, when the foot of one is planted on the breast of the other. But the slave is writhing under the heel. Wo to the oppressor if he start erect upon his feet!

We deprecate from our inmost soul all violence—we loathe the shedding of blood. But the whole slaveholding country is even now filled with violence and red with blood; and were the slaves at this moment in a state of insurrection—contending like their St. Domingo brethren with fire and sword for their liberties, we know not that the aggregate of human misery could be greater than it is at this hour. A cruel war is now going on in the south, in which one party is perishing unresistingly under the violence of another—perishing on the fatal sugar plantations with over tasks—scourged to death in the cotton fields—dying on the waters in the hold of the slave ship—or hunted with dogs and guns through the swamps and forests. Much as we should deplore, on the ground of religion and morality, an insurrection on the part of the slaves—we can scarcely conceive of any essential aggravation of the existing horrors of the slave system. It is all horrible and accursed now—like the night scenery of the Italian painter, Salvator Rosa, every thing about it tells of violence and unnatural horror, and every figure which glares out upon the canvass is a murderer, or his victim.

We repeat, let not the slaveholder indulge the hope that the failure of the abolition enterprise will render him secure in his guilt. The voice that proclaims it will be the signal for his destruction. The endurance of human nature will have then reached its limit. The "RIGHTS OF MAN," the brawny strength of outraged humanity, will strike for the "RIGHTS of man." Man will obey the same law, which prompts the sapling to rise up from its prostration by the storm—which urges the restrained current to break through or over its barriers. In striving for freedom" he will but act in accordance with the laws of his unsanctified nature. Verily, then, has the slaveholder reason to tremble for the coming of that day when it shall be proclaimed in the ear of the bondman and master, that the friends of legal and peaceful emancipation, have given over in despair, their efforts for that object. It will be to the land of slavery like the voice of the angel of the Apocalypse, flying thro' the midst of heaven, and crying:—"Woe! woe! to the inhabitants of the earth be reason of the other trumpets which are yet to sound!"

But we do not despair of a better issue. We have yet strong faith in the efficacy of the measures now pursued for the peaceful abolition of slavery. If we do our duty as abolitionists faithfully and fearlessly,—if we maintain the cause in its original purity, holding it sternly aloof from all other objects of reform, or schemes of partizan or sectarian leaders,—if we meet the violence of our enemies with the bare bosom and weaponless hand of innocence,—if at the church, the counting room, the work-shop, and the ballot-box, we maintain our integrity,—may we not confidently expect the blessing of our Heavenly Father, upon our labors, and the support of His everlasting arm beneath us, who hath declared that He will arise at the sighing of the poor, and for the deliverance of the needy!

We have had much to encourage us;—our labor has never been expended in vain, and where ever we have sown the seed of free principles there have been fruits in due season. The smile of Providence has rested upon our measures. If we fail, then, the fault will be our own. If jealousies and petty differences of opinion divide us,—if in our zeal we become intolerant, and overbearing,—if we lose sight in abstract speculations of the realities of practical duty—then indeed, may we "spend our strength for naught." But, if we do our WHOLE duty, —faithfully, we cannot fail. The church, all corrupt though it be, on this subject, will be purified. The false and wicked blasphemers who now, in the name of religon, torture the Bible to the support of slavery, and represent the Christian's Deity, in a more odious light than the Molochs and Gaudamas of heathenism, will be locked out of the pulpits which they descerated. Political parties, will shake themselves clear from the loathsome contact of slavery. Uncountenanced by other portions of the country, and writhing under the settled frown of the civilized world, the slaveholder in his shame and terror will welcome emancipation. Onward—then brethren to your duty, and let each one apply to himself the injunction, "*Whatsoever thy hand findeth to do, that do with ALL thy might.*"

The Panoply

Repels the charge of pro-slavery. He says it does not belong to him, Perhaps the *charge* does not. The *thing* charged, we are sorry to say, does. The whole drift of the Panoply is a creeping hostility to abolitionism. The editor's opposition (real or imaginary) to slavery in the dictionary is no valid offset. Everybody is opposed to the *word*. Abolitionists are to *the thing* itself, and labor to abolish it. They alone are opposed to it, to any good purpose. The Panoply does what it can to thwart them. The Panoply would not like to be a plantation slave himself or have his friend "Homo" one, or "Senex," or "Grafton," or any other of his *pro-slavery* coadjutors, not he. If they were slaves he would turn abolitionist and cry out like a drowning man for every body to come to their help.

If he were not pro-slavery there would be no such need of his *saying he was not*. Every man's position declares his character, and which side he is on. And his averments are not needed and will not be *heeded*. The letter of "Senex" immediately after the Panoply's disclaimer, published by him without a word of disapproval, proves him pro-slavery. "Senex" thinks *he* is not pro-slavery. He almost *vows* he isn't. He says "let me be understood that I abhor slavery from the bottom of my heart." Oh yes, *let him be so understood*. Yet he says, "slavery is a matter which none of us can reach, and which is altogether beyond our control." That doctrine is pro-slavery's essence. The old man there shows his foot. "Am I my brother's keeper," said an *abhorrer of murder from the bottom of his soul*.

If slavery is *beyond our reach*, why does *poor old* "Senex" say that he is not a member of any anti-slavery society, *chiefly because there is none near him*—and that if he had property or influence he would cheerfully contribute to both anti-slavery and colonization societies! Why would he contribute to anti-slavery societies, if *slavery is beyond our reach*? Would he beat the air? The old man does not know what he is talking about.

"He feels a deep interest," he says, "in the peace and prosperity of the pastors and people of the state"—and as an infallible proof of it, he says "he has been a pastor over a third of a century." With many this is proof enough, as it seems to be with "Senex." What a misfortune for a people to live a third of a century under the *pastorage* of the writer of such a letter. We don't wonder there *are no anti-slavery societies near him*.

If the Panoply is not pro-slavery why does he print such trumpery in his *solemn, candid* paper, as he has got in this week under the heads of "Sympathy" and "Incident." We will bet him a copy of the Liberia Herald against his Panoply that there a'nt a word of truth in the "Incident." The "old gentleman" who told it, we guess, is more of a *gentleman* than a *christian* or a *man*. But if either of the stories are true, what becomes of the Panoply's declaration, that *abolitionists are not pro-slavery*, and that "*to call them so would be utterly false and slanderous*." One thing we admit, abolitionists have too much of the spirit of colonization in them towards the colored people. In this they are too pro-slavery themselves, some of them.

Slavery as it is,

Is the title of a new work by T. D. Weld. It is a collection of facts from authentic sources, shewing as its title indicates, what slavery is. The facts are important to all who are opposed to slavery, whether colonizationists or abolitionists.(1) The same arguments which are used by the one may be used by the other, as motives to effort in their several causes.(2) The colonizationist is laboring to get as many out of slavery as he can immediately.(3) The abolitionist chooses to wait and get them all out at once, or not at all.(4) The colonizationist is an immediatist now; the abolitionist means to be an immediatist as soon as he can. But both may make a use of "Slavery as it is."—*Ch. Panoply*.

The reader must excuse us—we have a little more *Panoply*.

(1) Important to abolitionists, who demand the overthrow of the slavery therein depicted, and important to colonizationists, who are doing all they can to overthrow *them* and their demand, and who can use these facts to show as how every colored man, *who has got out of the reach of slaveholding*, should be consigned to African oblivion.

(2) By the abolitionist to show what a diabolical system they are abolishing, and by the colonizationist to show if slavery be such a terrible state, by the same rule what an awful thing it is to be a *free man here in New-England*.

(3) By putting them beyond reach of slavery and freedom both—where colored freedom, if it could exist, would not annoy uncolored republicanism.

(4) Rather to get them out of slavery instead of out of the world. Cannot the Panoply see that no colored man can be free so long as color enslaves a man here,—that he can never be free to live in America; in other words, to chose his country. Transporting a freeman is not "getting out a slave." Colononization would deliver the *slave* of the south by sending the colored man out of the country because he is *free*,—on the ground that if he is *not* a *slave* here it is not *proper* he should stay. That is its *immediatism*. But we are ashamed of this. If the "association" don't "assist" better than this, we shall let the Panoply go unquestioned.

☞ On the evening of the 1st of August (Thursday) a meeting was holden in the Unitarian meeting house, in this town, in commemoration of Emancipation in the British West Indies. Several addresses were delivered and resolutions passed. A more particular account will be given next week.

The Sacs and Fox Indians, at the West, are at war. Prisoners have been taken, and the dead scalped.

Second Annual Report of the Dunbarton Female Anti-Slavery Society.

July 4, 1839.

Another year has "borne report to heaven" of what we have done for the cause for which our union was so happily cemented. Since this society sprung into existence, and took its place among the brilliant constellations of humanity's clustering stars, which are shedding their benign influence over this sin-darkened world, the sun that shines upon us to-day has completed two annual revolutions, and, for two successive years, looked down upon the unrevealed horrors of American slavery.

Our first report furnished honorable testimony to the sincerity of our professed interest in the condition of the suffering slave, for our charities had accompanied our prayers; and, by our mutual labors, we had rendered some valuable aid to the cause of bleeding humanity. And we hoped that the light, which had been kindled, would burn with increasing brightness—that our sympathies for the oppressed of our land would vibrate in higher and quicker pulsations, and that our charities would flow in broader channels. But, on taking a retrospective view of the past year, we find that a donation to the American Anti-Slavery Society of $13, a few dollars expended for anti-slavery publications, together with our present subscription, which will not, probably, increase the sum to more than $40, constitute, as it regards our contributions, the full measure of our benevolence towards those whom we should remember as in bonds with them. What more we have done our closets, the social circle, and our intercourse with the world can tell; and their language is understood by the God and Father of the oppressed.

But, while *our* light has so dimly shone, sister associations have cast a brighter radiance over the horizon of freedom, and sent piercing rays of light into the dark domain of slavery. The holy cause of emancipation has taken a deeper and a firmer hold of the heart of woman; its spirit has been diffused through almost the whole circumference of "her own appropriate and delightful sphere." But, alas! from this sphere are now missing some of its brightest stars. Not content, like the beautiful planets of the solar system, regularly and harmoniously to revolve in the orbit which the God of nature has assigned them, comet-like, they have darted into another sphere, to alarm and astonish with their burning rays. But the heaven-ordained sphere of woman is not to be obliterated from the moral world;—it is not to be thrown into wild confusion by the strange phenomenon that has cast its dark shadow over some of its centres of light. A cloud of gloomy aspect is now indeed skirting up our New-England sky. Massachusetts, Connecticut, and Rhode-Island have experienced something of its influence. But over the cloud-capt hills of N. Hampshire we hope it will not be permitted even to pass,—linger here, we think it cannot.

It is with painful emotion that we contemplate the departure of some of the daughters of our pilgrim sires from what we believe to be the gospel sphere of woman. The broad principle, (to which allusion was made in our last report,) that, whatever it is right for a man to do, it is right for a woman to do, has so far obtained that some of our anti-slavery sisters, revolting as it must be to the delicate sensibilities of their nature, have entered the public arena, where stand the boldest champions of our cause, and there carried out the principle of the equality of the sexes, and of identity as it respects their sphere of action. This is what we have long feared, for we have watched, with anxious interest, the movements which have been made and sanctioned by some women of noble intellect, but mistaken views, who have enlisted in this enterprise. And, by a public expression of our sentiments, oft repeated, we have endeavored to throw our feeble influence into the opposite scale; but it has been like the small dust in the balance. Once more, for the honor of our sex—for the sympathy which we feel for our sisters in bonds—but, above all, for the love we bear to the precepts of our divine Lord and his holy apostles, which should ever be our rule of action, we proclaim our views on this subject. "To THE LAW AND THE TESTIMONY." *The bible is woman's only safe directory*. For what was woman made? To be the companion, counsellor, helpmate, and assistant of man. And from the account given of her formation, it would seem that her Creator designed that she should "be cherished, protected, and loved," but placed in a state of subordination to man. God, for some wise reason, gave to man the precedence. For man was woman created.—1 Cor. xi: 9. And man's pre-eminence, or superiority, over woman is recognized throughout the whole word of God. After sin had entered our world, the voice of the Lord God, walking in the garden, said unto the woman, "Thy desire shall be unto thy husband and he shall rule over thee." Man was ordained of God to rule, in subjection to the divine law, in the moral as well as physical world. Abram, at a remote period, was called from his idolatrous country to be "the father of a new people, and a purer faith;" and to him was the promise made that, in his seed, should the nations of the earth be blessed. "The Messiah, by divine appointment, was restricted to his posterity," and his genealogy was traced through the *fathers* of the Hebrew families and the ancient patriarchs to Adam. The line of his decent was given in the names of *men*. The twelve *sons* of Jacob were made the heads of the chosen tribes. Moses, and not a *woman*, was appointed to lead up the people of God from the house of bondage. And during the period in which he was accomplishing that wonderful deliverance, his wife, instead of engaging with him in his public labors, was secluded in the retirement of her father's house. He, with the children of Israel, sung a song of triumph, in which they were joined by Miriam and the women who went out after her with timbrels and dances: she did not lead, but answered in the song. No *woman* proffered her public services to the lawgiver of Israel; but seventy *men* were chosen of the elders of the people to assist him. And the law of Moses, which he received from God, places woman in subjection to man. Miriam, who had been permitted to join in Moses' song of praise, when she sought to share the public honors conferred on him, became leprous, white as snow. Aaron and his sons, not *women*, were consecrated to the priesthood. Joshua, not a *woman*, was appointed Moses' successor to lead the tribes of Israel to their promised inheritance. The two and a half tribes, when they went over to aid in subduing the inhabitants of Canaan, left the *women* on the other side Jordan. Deborah, the first exception which God saw fit to make to the general rule by which he had regulated the affairs of his kingdom on earth, was appointed judge of Israel; but she dwelt under the shade of a palm-tree, and the children of Israel *came up to her* for judgment. She did not traverse her circuits and hold her courts as did other judges; nor did she, "as her predecessors had done, assume the office of general and lead forth the armies of Israel," but, directed of God, she appointed Barak to that service; and it was only by his urgent entreaty that she accompanied him to the place of battle. Jael, the wife of Heber, smote Sisera, but *it was in her tent*, where God had caused him to fall powerless in sleep. This woman was permitted, contrary to the tender sympathies of her nature, thus "to violate the sacred rites of hospitality," and nerve herself to her bloody act, not as an example worthy the imitation of her sex; but, probably, that Barak, who, in opposition to the established usages of God's people, had insisted on taking a woman with him to the battle-field, might not receive the honor of victory. The language of the song of praise, on this occasion, designates the different parts proper to be acted by the different sexes. "Awake, Deborah, utter a song. Arise, Barak, lead captivity captive." To Samson was strength given to bear away the gates of Gaza, and to perform other mighty acts. *It was in her chamber* that Delilah learned the secret of his strength and yielded him an easy prey to the lords of the Philistines.

We have no account that the women who went up to Jerusalem to worship, ever took the lead in the public services of the temple, or offered aloud their petitions to God. When Hannah prayed, her lips only moved, her voice was not heard. But when, according to her vow, she presented her son to the Lord, her tongue uttered praise. And this, throughout the scriptures, seems to be the proper duty of woman. Miriam, and Deborah, and Hannah, and a host of other women united in songs and ascriptions of praise to God.

Samuel, the last judge of Israel, anointed Saul to the kingdom. David was his successor, and when Abigail, the wife of Nabal, to save her husband's life, went out to meet him, she fell before him on her face, and bowed herself to the ground. A mother in Israel saved the city of Abel, not by going out to confer with Joab, who had besieged it, but by sending for him to come near to her, and then, in her wisdom, proposing to the people to give him the head of the man whom he sought. The queen of Sheba, "having heard of the wisdom of Solomon concerning the name of the Lord," performed a long journey to propose to him questions which perplexed her mind respecting the truths and precepts of religion, the solution of which she could derive from no other source. She did not appear at the Jewish court to make a magnificent display,—or to proffer to king Solomon her regal services; but as a humble learner of true wisdom. Jezebel accomplished her wicked deed by the use of her husband's name, and the sanction of his royal seal. The widow of Zarephath, who furnished from her scanty pittance, refreshment for the prophet Elijah, and the woman of Shunem, who showed hospitality to Elisha, were known only in retired life. The latter, when asked by the prophet what should be done for her, humbly answered, "I dwell among mine own people." Athaliah, the daughter of Ahab, who had the presumption to take into her hands the reins of government, "was dethroned and slain by order of God's high priest." Huldah, the wife of Shallum, was one of those women upon whom God saw fit to confer the spirit of prophecy, but those who inquired the will of God at her mouth communed with her *at her own dwelling*. The Persian queen did not save her people by boldly rushing into the open court, and pleading their cause in presence of the lords of state, but by inviting the king to a private banquet, where her life was given her at her petition and her people at her request. The lessons which king Lemuel's mother taught her son, show the proper sphere of woman's influence, illustrated both by the import and manner of this pious woman's instructions, and the character of the virtuous woman whom she describes. "She looketh well to the ways of her household." "The heart of her husband doth safely trust in her."

The mother of Jesus was placed under the protection of Joseph, her reputed husband; and at the hour of crucifixion was commended by the expiring Savior to the care of the beloved John.

The prophetess Anna, who served God day and night in the temple, saw, as she came in,

the holy virgin presenting the infant Saviour; and she began to praise God and to speak of the Messiah to all those who waited for redemption in Jerusalem. And here again the language of praise breaks forth from the lips of woman. Anna's serving God at the temple, night and day, says Dr. Prideaux, is to be understood no otherwise than that she constantly attended the morning and evening sacrifice at the temple; and then, with great devotion, offered up her prayers to God.

Of the twelve whom Christ chose to be with him, and named apostles, none were *women*. But, though men were his chosen companions, women were often admitted to his society—administered to him of their substance—and received in their own, or the persons of their friends, his healing mercies. Of the seventy disciples sent forth to labor in Christ's vineyard, none were *women*. Yet women had received from his lips the same instructions which he had imparted to men. "Mary sat at his feet and heard his word;" but she was not commanded publicly to proclaim it. Pious women accompanied the Saviuor from Gallilee—stood by him during the scene of crucifixion, and were first at the sepulchre in the morning of the resurrection; having prepared spices to embalm his body. "A woman conveyed to the sorrowing disciples the joyful news that he was risen from the dead." Such deeds of heaven-born charity, such expressions of holy sympathy, appropriately belong to the duties of woman. "Women, too, often shared the dangers and sufferings of the preachers of the gospel, encouraging them by their sympathies, and succoring them by their timely assistance." Phebe, Priscella, Mary, Triphena, and Triphara, Persis, and many others, are mentioned as performing valuable service in the cause of Christ, as laboring much in the cause of the Lord; and are styled helpers in Christ Jesus; they are affectionately commended to the protection and christian sympathy of the brethren. Yet the apostles, in their lessons of instruction to the churches, intended for both sexes, invariably use, in their addresses, the word *brethren*. This term, in the apostolic use of it, included both male and female members of the church.

The influence of woman must be exerted in a way "suited to the station in which God has placed her." "It must be the influence of persuasion, not of authority." She is forbidden to usurp authority over the man.

The proper sphere of woman is not the gospel ministry, for she is commanded to keep silence in the churches. And, from the whole tenor of the scriptures, it is to be inferred that she is "not to lead in the devotions or the business of mixed assemblies." At a time of great disorder and confusion in the church at Corinth, "the women, also, losing sight of order and decency, both prayed and prophesied in promiscuous meetings," and even with their heads uncovered. But God would not have this disgraceful departure from the gospel rule to be followed by other women professing godliness. It could not be justly inferred, from the apostles only exposing the impropriety of the *manner* in which women there spoke, that he tolerated the thing itself, even though he had not afterwards prohibited it. But, in the very same epistle, he utters a positive prohibition against it. "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." "And if they will bear any thing let them ask their husbands at home; for it is a shame for a woman to speak in the church.

At home, silence is not imposed upon woman. There, like Priscilla, she may even teach an inexperienced Apollos. And some ministers of the gospel, at the present day, need, we think, to have the word of God expounded to them more perfectly; for the sin of oppression, (as also another expressly prohibited by one of God's holy commandments,) seem to have been overlooked in their biblical researches.

But, though the duties of woman do not call her to mingle with the other sex in the noise and din of public business—though she is not called upon to sit in the gate with the elders of the land, nor to rise up in the assembly of the people to give her opinion upon public affairs," or, in her zeal to break the yoke of the oppressed, to lift her voice in a national anti-slavery convention, yet her sphere of action is not circumscribed by the walls of her own dwelling. The many female associations, which so resplendantly shine amid the new-created orbs of holy sympathy that bless these latter days, furnish her an ample field for the exertion of her holiest powers. From the hallowed room of social prayer, where, before God, she openeth her mouth for the dumb, through all the departments of anti-slavery effort, (called, often, through the dust of summer and the snow of winter to bear, from door to door, her roll for the reception of abolition signatures,) *up to the American Female Anti-Slavery Convention*, where the talent, and piety, and wisdom of American women are concentrated, the influence of her devotion to the holy cause may be seen and felt. Nor will the influence of woman, made powerful by associated action, be confined to her own sex, though exerted only in her own sphere. Around the domestic hearth, or at the social board, where men often come to her banquets, she may, like Esther, should the rulers of the land or the priests of the Lord, (whose influence, if properly exerted, would demolish the "base-born fabric" of slavery,) chance to be among her guests, do something to hasten the deliverance of her brethren and sisters in bonds.

It has been thought, on the ground of constitutional right,* that the unprecedented claims recently made by some of our anti-slavery sisters, should have been, as they were, granted. But, on turning over the leaves of God's holy book, we find no *christian* right to such claim. And, as abolitionism is a part of christianity and cannot be separated from it, we feel that the gospel rule, (and the law of nature, too,) has been violated. "Doth not even nature itself teach" woman to seek retirement and not publicity;—to shrink from, rather than expose, herself to the public gaze. "The modest and delicate feelings of her nature" are ever honorable to woman. The ornament of a meek and quiet spirit is the adorning which the bible recommends to her.

Such are our views of the subject of woman's rights and duties. We hope not to be misunderstood. We would not be the playthings or the servants of man; his flatteries we detest; we would not bow in willing subserviency to his *unrighteous* control. We would not descend from the place which God has given us in the scale of intellectual existence, that man may rise. But we would not "seize upon the prerogative, or attempt to exercise the rights of the other sex." We would not have the order which heaven has established broken. We would not, by entering upon other and more public duties, neglect those which we are sacredly bound to perform.

Our views are expressed with an affectionate regard for the feelings of those who differ from us. Nothing but a solemn sense of duty could induce us to utter sentiments so much at variance with the present opinions of some with whom we have delighted to labor in the cause to which we are devoted. Soon may these differences of opinion cease to exist—the errors which have crept into the anti-slavery ranks be corrected—and union and harmony be happily restored. Then may we hope that the day of the bondman's redemption draweth nigh.

In behalf of the society.

LOUISA WHIPPLE, *Secretary*.

* Reference is here made to the constitution of the American Anti-Slavery Society.

For the Herald of Freedom

Fourth of July at Thornton.

Friend Rogers—We have had a fine time in celebrating our national anniversary in an appropriate manner at Thornton. The Musical Society, of Campton, having received an invitation to meet in concert the choirs of Peeling and Thornton at the latter place, Mr. Thompson, pastor of the Congregational Church, of Thornton, invited his clerical brethren of the different denominations in those three towns, to meet with him on the 4th ult., to promote the great moral enterprises—sabbath-schools, temperance, and the emancipation of the slave. Aside from the musical performances, and after the Throne of Grace had been addressed, the services commenced, in the forenoon, with an address to the sabbath-school scholars, by Mr. Page, of Peeling—a preacher in the Freewill Baptist connexion,—and was followed by appropriate remarks from the Rev. Mr. Ropes, Calvinistic Baptist, of the same town, and others. Suffice it to say, here, the exercises through the day were interspersed with appropriate music by the choir, whose musical taste and talent are too well known to the public to need any praise from the writer of this notice, if he were able to give it. After a short intermission and prayer the exercises, in the afternoon, were commenced by a few introductory remarks by the Rev. Mr. Beach, of the Congregational Church, of Campton. The subscriber was then requested to bring forward a resolution and address the meeting. Although wholly unprepared, having supposed there would be enough willing and better qualified to speak, yet, when an opportunity offered to plead the cause of the poor negro, it appeared best to occupy it. As abolition of slavery should mean something more than the mere emancipation of the legal slaves, as they are called, I hastily prepared the following resolution, which was adopted by the meeting without any opposition:—

Resolved, That the treatment the nominal free people of color receive, in this country, is oppressive and cruel in the extreme, and is disgraceful to a nation claiming to be *enlightened*, and professing the *christian religion*.

In support of this resolution I maintained, notwithstanding the vain-glorious and false-hearted boast that our country was "the land of the free and the home of the brave," an asylum for the down-trodden of every clime under heaven, that the condition of the African race, in this country, was alluded to. In the District of Columbia, which should be the fountain head of correct principles for the whole nation, instead of there being an asylum for the heart-broken negro, if he should go there on ever so urgent business, he would be seized by the order of Congress and thrust into prison, advertised as a runaway slave, and, to complete the sum of his suffering, if poor, he must be sold into slavery to pay the expenses of his imprisonment. Instead of this country being free and affording encouragement and protection to the oppressed, the black man, even in the capital of the country itself, is liable to be reduced to interminable servitude and unrequited toil, after he has proved his freedom ever so clearly—a freedom which, in the language of Dixon, of New-York, "he received from a power older than the laws which incarcerated him, older than the country which gave him birth, older than the primeval days of time—from God himself."

It was stated that the treatment of the blacks, if exercised towards any other race on the face of all the earth, would be heartily condemned. But the more cruel and oppressive towards the negro the more honorable. It matters but little whether this oppression is directed to the negro himself or those who, having a feeling heart, plead his cause, the oppressor is sure to feel the sympathy of the nation; and, though the oppressor may have no qualifications but a depraved heart and malignant disposition, the people will show their approval of his conduct by appointing him Attorney General, sending him to the council-chamber, or electing him *speaker of some House of Representatives*. While the laws of sovereign States, relating to the descent or distribution of property or touching comparatively unimportant rights and privileges of chartered bodies and incorporations, or "bodies without a soul," and destitute of sensation, may be declared unconstitutional by judges and rendered null and void, laws taking away all the inalienable rights of man who is in possession of five the senses and endued with an immortal soul, when that man happens to have a black skin, must be most sacredly enforced. And Chief Justice Shaw tells us, when investigating the rights of the negro, (but he would never have dared assert it when investigating laws upon any other subject,) "the judge must enforce the law although in direct opposition to the immutable laws of Jehovah."

The condition of the colored population, who are not bought and sold in the human shambles of the south, was stated, from the authority of southerners themselves, to be more deplorable in many respects, than that of the slaves—made so purposely by the south themselves. This statement was confirmed by the Rev. Mr. Chamberlain, minister of the Baptist Church at Campton. This is a fact that should be universally known. And, when known, should put the seal of infamy upon the southern character till they wash the infamy away by allowing their whole population the free enjoyment of the inalienable rights of men. The mean despicable conduct of our northern people towards our colored brethren was noticed. Especially their unchristian, almost or quite inhuman, treatment which deprives the negroes of the conveniences of travelling on board of steamboats, in railroad cars, and stage-coaches, exposing them to all the sufferings of inclement weather, often endangering their health and even lives. It was stated that this prejudice, or "negrophobia," did not exist while the negro remained a slave. Then he may use the utmost familiarity without giving offence to the finest gentleman or most delicate lady. Whether on board of steamboats, packets, in railroad cars or stage coaches, slaves may mingle promiscuously with all classes, occupy the best berths, the finest cabins, and most favorable seats without shocking the tenderest sensibility or injuring the most attenuated nerve. But just grant the slave his liberty and then the most loathsome of the white livered race who have wollowed in moral filth all his days, fed on corruption and drunk down pollution itself, will cry out "how inferior the negro is," and above all he "smells so strong."

But I must proceed. Mr. Beach followed in an energetic and eloquent appeal in behalf of the slave and in favor of the safety and duty of emancipation.

Mr. Chamberlain made some brief but appropriate remarks upon the subject of temperance, and was followed by a Mr. Clark, Universalist minister of Thornton, who closed with a set temperance lecture. The speakers, with the exception of the writer, acquitted themselves handsomely, and much to the satisfaction of a very large and attentive audience. All the exercises through the day proceeded harmoniously, and would have ended much to the satisfaction of all present had not the last speaker wandered entirely out of his sphere to commence an uncalled for and an unexpected attack upon the other speakers. Mr. Page in his address to the sabbath school had taken occasion to remark to the scholars that they were the nursery of the future church; that on them depended the great enterprise of carrying forward those principles which are to nurse and perpetuate our civil and religious institutions; on them depended the perfection of those principles of liberty that are to maintain our own and finally obtain the freedom of the slave.

Among other means for meliorating the condition of man and evangelizing the world he told them they must furnish the bible to the heathen who if left a prey to their own depraved hearts and debased affections without the winning invitations of the gospel and the light of revelation to guide them in the ways of righteousness "must people the regions of despair." For this last expression and for an expression by Mr. Chamberlain 'that intemperance not only injured the body and destroyed the intellect, but endangered the welfare of the soul,' Mr. Clark commenced a severe and unlooked for attack not only upon them and the other ministers present, but upon ministers generally, accusing them whenever speaking in favor of sabbath schools, temperance and abolition of slavery, of advocating "sectarian tenets, or of discussing controverted points in theology." This notice of the gentleman is written with the kindest feelings, in hopes if it should ever meet his eye it may teach him, if not before he goes into a pulpit again, at least before he outrages a respectable audience and insults a body of ministers, to learn what sectarian tenets are.

Yours in behalf of the oppressed,

Campton, July, 1839. DAVID AMES.

A petition of the Chartists, for reform in England, signed by more than 1,200,000 persons, was presented to Parliament June 14. The roll was of the diameter of a coach wheel.

N. H. Missionary Society.

J. Le Bosquet in the last Herald, uses these expressions—"Christian Panoply, that sewer of pro-slavery, and charnel-house of liberty, life and love—that burlesque upon the orthodoxy of New-Hampshire," &c. J. Le B. receives aid from the N. H. Missionary Society.* He has a perfect right to enjoy his own sentiments; but not to slander others. If the N. H. Missionary Society wish to employ blackguards and slanderers, they can find more decent ones than he, at less cost. We doubt whether he is a suitable person to be in the ministry: will the Missionary Society patronize such slanders and lies?

The above is from the *Christian* Panoply. It is a specimen of "*christian* spirit" and "judicious measures." We were at a loss for the propriety of the *heading*. We did not perceive why brother Le Bosquet's remarks upon the character of the Panoply should be captioned "New-Hampshire Missionary Society."

But "J. L. B." says the Panoply receives aid from the N. H. Missionary Society. Again—What has that fact to do with his calling the Panoply "sewer, charnel-house," &c.? Is the Panoply the organ of the N. H. Missionary Society? But the Panoply hints the power of the society to avenge its insults, and calls brother Le Bosquet a slanderer and a blackguard. Fine terms, these, and samples of the *mildness* and *blandness* the Panoply would like in the Herald of Freedom. He doubts whether Mr. Le Bosquet is a suitable person to be in the ministry. If the Panoply *doubts*, the doctors of the Missionary Society will *condemn*. Dr. Church will say as he did at the Plymouth Association: "We'll have nothing of him here." Some association or "*Concio ad Clerum*," conference, synod, or sanhedrim, will candidly and mildly hand him over to that terror to evil-doers, the civil ruler—or else directly to the brotherhood. Brother Le Bosquet is doomed already. The Panoply has *untitled* him. He has curtailed him for the sacrifice. He has shorn him of "the Rev." and calls him ominously, "J. Le Bosquet." This is a boding token. Let our friend prepare himself.

"It is a great sign with me," said Napoleon to an officer who had offended him, "when I scratch my forehead." Let J. L. B. set his house in order. The Panoply scratches its forehead.

For the Herald of Freedom.

To the Editor of the Christian Panoply:

Dear Sir,—If my powers of mind were such as many of our anti-slavery "invincibles" possess, they should not be degraded by addressing a communication to a personage like you. As it is, probably no good judge will discover much of a disparity between the calibre and the mark. And should you not think it very strange if I should remain silent, when you have pronounced me a *blackguard*, and *slanderer*, and *liar*, and have denied me even the credit of being a *decent* one, too? It would be strange; and no more strange than unpardonable in myself. It grieves me, sir, to find that you, as the conductor of the organ of the orthodox denomination in New-Hampshire, are so confused and agitated about the infamous colonization scheme, as to be unable to quote three lines of my language without *wangling* it so as to destroy its meaning.

The first line you quoted from me in your paper of July 19, was right. "The Christian Panoply, that sewer of pro-slavery." That may stand as it is. The Christian Panoply, or the paper which is now called by that name, has been a pro-slavery sewer (*gutter* would have been a more suitable word) ever since David Kimball became its editor. Through it have been running continually the foul waters, the corrupted blood and gore, the offals of slavery, proceeding from the great southern slaughter-house of humanity of which the McDuffies and the Francis S. Keys are the proprietors; and by its offensive outpourings the very soil has been poisoned, and the plants of liberty and religion have been blasted and almost destroyed.

"Charnel-house of liberty, life and love."—Here you have a mistake. "Liberty, manr and love." How much better it reads; and especially when you remember what a tremendous mountain of darkness your paper has been—always spreading the thickest of gloom and the wildest of confusion wherever it comes—upon which the light of truth has been blazing in its full brilliancy and power, but which has not reflected back one ray, to cheer the heart of the panting bondman.

"Burlesque upon the orthodoxy of New-Hampshire." That you quoted right. And let it never be altered. You have become notorious as a dunner. I wonder not. I wonder you have the means of issuing your paper at all. One half of the ministers in New-Hampshire are ashamed of it, and I doubt if many more than half of them take it. Many of them do not wish to have it circulated among their people. I do not *lend* mine, for fear of its poisoning the minds of the people, and converting them into pro-slavery heathen. It is a "burlesque upon the orthodoxy of New-Hampshire."

Concerning these points, I may have more to say at another time. But, sir, your appeal to the missionary society—in effect asking them to *colonize* me in your defence, deserves the stern rebuke of a higher authority than mine. It looks like the conduct of an affrighted child, who calls upon his father to stop the thunder and lightning. Sir, you humbled yourself, then, indeed. As the Netos of the South have said that there ought to be white slaves as well as colored ones—that all who work with their hands should be the chattels of those who do not work, colonization slavery at the north seems to have profited by the lesson; and now you teach that all who will not become the slaves of the "brotherhood," should be chastised. I have had experience which teaches how I ought to feel for the poor colored man whom you oppress. I have had the offer of remaining in slavery, or of seeking freedom somewhere else. God be thanked, that freedom was my choice—that, in my emigration, there was no "middle passage"—that the Siberia to which I have been removed is one where I can go out at mid-day without being smitten with death. The thought of colonizing white men may be a happy one for *you*, sir, in particular, and for your cause in general. If all *colored* people were to be doomed to the African coast, you would have to go, of a certainty. And if the proposition is, to colonize all in *slavery*, then of course the project cannot be confined to the colored people, for very many of the slaves are whiter than you are. So that, if the scheme would remove all the slaves and let many of our genuine American friends remain here, it must be understood that all are to go, who will not submit to the voice and will of the brotherhood. This plan you seem to have embraced. The result of it will be seen.

But I am truly sorry that you have cried to the Missionary Society for mercy. It seems to be the determination of many of our colonization friends that Congregationalism shall sink or swim with their cause. That is your feeling. Jonathan Edwards, if he were alive, would spue you out of his mouth. In an enterprise so heaven-daring you have God Almighty against you. Congregationalism is of God; colonizationism is of the devil. You would link them together. You would have it said in after times, that the orthodox denomination, as a body, supported the scheme of colonization—a scheme so obviously opposed to the republican principles and tendencies of Congregationalism. You would have Congregationalism the chief patron of colonization—you would make the interests of the one the interests of the other; so that our denomination shall always have to struggle under the reproach of having been the friend of slavery, and the enemy of liberty. In this, may God confound you. May he defend his own truth, and his own cause. May you be speedily converted to the truth and righteousness of abolitionism. Then you would tremble at the idea of seeing the Missionary Society set aside one of its laborers, because he is an abolitionist, and is not afraid to say what he knows to be true, and what ought to be known, about slavery and its advocates—because he will not himself become a slave. I shall have something more to say to you next week, if brother Rogers can spare the room.

Yours, &c.,

JOHN LE BOSQUET.

Nottingham, 1839.

The cotton crops, raised annually in the whole world, are estimated at 1,000,000,000, pounds; of which this country raises 550,000,000, pounds.

The Great Western arrived at New York from Bristol, Eng. on the 23d of July. The news is unfavorable to the commercial world.

A school house in Wellfleet, Ms. was struck with lightning. The teacher and her 40 scholars were all struck down but not injured.

The wheat and rye harvest proves abundant through the whole country.

Sentence.—William Cameron, who was last month convicted in the Boston Municipal Court of an attempt to commit a rape on a young child, has been sentenced to three year's imprisonment in the State Prison.

The Difference.—When President Washington travelled, he attended public worship. Now, when our President travels, he visits the theatre.

REMITTANCES.

J H Smith, Jona. Ayers, Winthrop Fifield, David Adams, J Spaulding, I Crook, A Crook, M Johnson, Lohin Chandler, R W Moore, Z Eldridge, R Marshall, E Little, Wm Bradley, Jona. Smith, R. Evans, Moody Kent, P G Chase, E H Barstow, D Campbell, S Newell, $1 50 each.

Rufus Atwood, 75 cts. E McGregory, 71 cts. I S Davis, 62 cts.

P Chamberlain, $1 00. A Chase, Isaac Willey, $1 75 each.

A Sargent, Vinny Smith, J S Mayhew, John W Briggs, Mary Nelson, G P Bedford, Wm Bassett, Levi Morrill, $2 00 each.

Joel Eastman, Z Gove, $2 50 each. Joel Parker, $2 75.

Edmund Quincy, Nath. Brown, Joel Bancroft, Z. K. Pangborn, $3 00 each. T K Blaisdell, $3 50. F Foster, $4 00.

S E Sewall, $5 00. C C Burleigh, $15 00. A Berry, $60 00.

HYMENEAL.

Married, in this town, July 25th, by Rev. Mr. Bouton, Mr. Thomas B. Sargeant, of this town, to Mrs. Levina W. Puffer, of Saco, Me.

In this town, by Rev. Mr. Noyes, Mr. David Osgood to Miss Betsey Robinson.

In Canterbury, by Rev. Mr. Patrick, Mr. Gardiner Mason to Miss Harriet Stevens, both of C.

In Greenland, Mr. Wm. Chapman, of Lee, to Miss Caroline Adams, of Kittery; Mr. Joshua M. Waldron, to Miss Mary Ann Russell, both of Portsmouth.

OBITUARY.

Died, in Alstead, July 16, Mr. Stephen Brigham, aged 77. Printers in Mass. are requested, &c.

Also, July 22, Mrs. Susan Banks, aged 80.

In Acworth, July 9, Mr. James Miller, 89—a revolutionary soldier. July 14, of consumption, Miss Brown, formerly of Billerica, Mass., 47. July 16, Mrs. Mary Montgomery, 90. July 20, Mr. Nathaniel Merrill, 74.

In Littleton, July 12, Dr. Calvin Ainsworth, 68.

In Exeter, Mr. Benj. Gordon, 83.

N. P. Rogers,

ATTORNEY AT LAW, Concord, N.H. Office over the Concord Bank. 23

Notice.

THE Co partnership heretofore existing under the firm of Bachelder and Morrison was on the 12th day of July dissolved by mutual consent. All demands in favor and against said firm will be adjusted by N. S. Bachelder.

N. S. BACHELDER,
J. W. MORRISON.

London, July, 17, 1839. 2w*

POETRY.

We are proud to deck our narrow page with an Ode of Pierpont, written for 4th of July Temperance Celebration, at Faneuil Hall. The verses are worthy the burning genius of the writer—the lofty professions of '76—and the old Cradle of Liberty in the days when JAMES OTIS spoke there, and when *Harrison Gray* Otis had not profaned it, by stooping his grey hairs there in the service of slavery.—The haughty old orator dishonored his second childhood. His palsied hand struck there a blow at liberty. It was the impotent blow of old Priam struck at the son of Achilles.

We proudly number the author of the Ode, among our readers. He is a patron of the "Nigger Herald." JOHN PIERPONT is an ABOLITIONIST. He has dedicated his lofty genius to the *restoration of effaced humanity*, and the deliverance of the slave. Let the "property and standing" tread lightly on our "fanaticism"—for they trample the MUSE OF PIERPONT.

Poetry has not always enlisted in this service.—The British Pierpont, whose famous Ode helps perpetuate the air, to which our bard here strings his lyre, poured his mighty lay to the sea-war demon—whose march upon the waves was tracked by human gore, wherewith he had

"the multitudinous seas incarnardin'd"—

to the "meteor flag of England"—baleful as the dog star;—and again in "Nelson and the North" when he prostituted his muse to that sea monster—to sing his ravage up the Baltic, where, with England's "devilish enginery," he shattered the homes and hearth-stones of gallant Copenhagen.

Has Pierpont no Ode for the FIRST OF AUGUST! What a theme for his song. The Island Emancipation. Itself is Poetry. Thanks to Heaven—it is *no fiction*. We hope it has not missed the gaze of Pierpont. But to our Ode.

—

Ode.

BY J. PIERPONT.

Air—"Ye mariners of England!"

Lift up, lift up the standard,
And plant it near the well!
And, gathered underneath its folds,
A choral anthem swell!
The anthem that is sent in praise
Of brooks and cisterns sing!
Give one strain to the rain,
Give another to the spring;—
Yea, give a chorus loud and long,
To aqueduct and spring.

Green hills and smiling valleys!
Ye once were red with gore,
When Freedom's thunders o'er you rolled,
And broke along our shore.
The holy skies have pour'd their rains,
And sifted down their snow,
Till the stain of the slain,
That beneath your turf repose,
Is washed away, and the sods are clean
Where the martyr'd brave repose.

Ev'n so well ice and water
Make clean our living clay:—
Then let them grace our festive board
On Independence day;—
The day that tells us of the blood
That was, like water, poured
From their veins, on the plains
Where our fathers grasped the sword,
Where the cumbrous sheath was thrown away,
And flashed the freeman's sword.

Ye heroes of the bottle,
Who "bumper!" every toast,
Who keep your wine in cobwebs wrapped,
And make its age your boast,
The oldest wine your vaults have known,
From press or vat to flow,
Is new to the dew
That six thousand years ago
Came down to fill our cups, one night,
Six thousand years ago.

Ye champions of cold water,
Who quaff that drink divine,
Who've given your rum and brandy o'er,
And bid *adieu* to wine,
The bottle that ye crack to day,
By God's own hand are given;*
Some in earth have their birth,
And some are made in heaven,
The granite rock and spring are those,
And those the clouds of heaven.

Then UP the Temperance standard!
And plant it by the well,
And, shaded by its waving folds,
A choral anthem swell!
The anthem that is set to chime
With babbling waters sing,
Give one strain to the rain,
Give another to the spring,
Yea, give a chorus loud and long,
To aqueduct and spring!

*Who numbereth the clouds in wisdom?
And who poureth out the bottles of heaven?
Job xxxviii. 37.

MISCELLANY.

Colonization and Abolition.

These are the enemies in the field and they are at mortal odds and they ought to be.—They contend for the colored man as Hector and the Greeks fought for the body of Patioclus. The former would rid the country of him, as Dr. Finley said,—the latter send off slavery and colonization and rid the country of them and leave the colored man to go his free ways here or elsewhere. The following eloquent comparison is from the pen of the colored American, who evidently *can never rise to the level of the Panoply* in this country, and therefore the latter is of the opinion they had better go East till they come where they can *rise* without the *intellectual emptins* we editors all have here. We admire the noble indignation of brothers Ray and Bell.—Is their colonization to be spoken of by white insolence?—Suppose brother David Kimball should write to them on the matter of "*consent*," and try his pencil at the sketch of Liberia for their fancies. We doubt he could start either of them. They might waver under the assault, but then on second thought, it *is so far*—so *dark*—so *lonely* and *desolate* and heart-sickening, and so derogatory to human nature, and there are so many anti-slavery men, colored and uncolored here at home to plead and to recover the colored man's rights, and be associates, friends and countrymen to him,—we doubt friend Kimball would stay them. They might recommend him to go and form a copartnership with brother Hilary Teague of the Liberian Herald, if brother Kimball's complexion would warrant him against the climate. If he thinks Liberia a good country for them, they would return the compliment.

WHAT HAVE THEY DONE?

The question "what have abolitionists done for the colored man?" is often asked, and as often sneeringly answered by the inquisitor, NOTHING.

Having some knowledge on this subject, and being not a little interested in these matters we beg leave to give our candid, unbiased opinion, and this opinion is the result of close observation and long experience. Abolitionists, apart from what they have done in waking up our guilty nation to its sin and danger, and apart from what they have done towrads breaking the shackles of the slave, and towards procuring for him rights, privileges and the Bible, have carried our population forward, in the scale of *improved humanity*, at least, half a century.

Had there been no anti-slavery organization or efficient anti-slavery action similar to the organization and action of the "American Anti-Slavery Society" for fifty years to come, our free colored population would not have been as efficient and as capable of taking care of themselves, and of acting the part of enlightened men and citizens as they *now are*. The concessions made by abolitionists, *willingly*, and by their opponents, of *necessity*, to principle and to human rights, have almost effected among our colored brethren a *new creation*. Think for a moment what must have been the influence of the proclamation of our Declaration of Independence upon the mind and energies of our oppressed nation in '76? Why it was like proclaming LIFE to a valley of dry bones.—Just so, did the publication of the first document of the abolitionists, which conceded to colored men *humanity and rights* effect our brethren. It seemed to give a new existence and to call forth energies and powers which they were not aware of possessing.

With increased humility before God and increased love and respect for men, the free population of our people, throughout the country, possess feelings of *manhood, energy, enterprise, and virtue* which nothing but principles and measures of liberty could inspire. Without the abolition movements our colored citizens would have dragged out an intolerable existence of, at least, fifty years more, without energy, efficiency or elevation. More than this, slavery and colonization were exerting an influence of deterioration over the free colored population and effecting in them feelings of pusillanimity and discouragement, which we dare prophecy, would eventually have sought relief in universal and perpetual bondage or in banishment. "ABOLITION" has awoke this dispirited people to the dignity of manhood and the energy and enterprise of freemen. With the same zeal and skill, with which they now contend for "inalienable rights" do they also seek affluence and cultivation.

WHAT HAVE COLONIZATIONISTS DONE?

To the above inquiry we answer, (and we humbly assume to know the truth of the matter as well as any other man living) colonizationists have, the good abolitionists excepted, successfully succeeded in lulling to sleep the consciences of this nation on the subject of slavery, and teaching them to believe that the colored citizens are an extraneous mass, among them, but not of them, nor to be provided for with them. That they are a race of beings not included in the "golden rule," and who may be trampled upon, cut off from privileges and denied rights with impunity. That may be bought and sold, and banished, without violating principles of humanity, or transgressing the laws of God. Hence christians and christian ministers, in America, can buy and sell, proscribe and hate the colored man, preach and pray, and make other pharisaical professions, in the same day, and that too without any compunctions of consciences.

Again:—they have stupified many of our brethren, in the more dark regions of our country, and rendered them inefficient and wretched—others they have seduced to ruin in Liberia. We have been told, officially, and by *a constant repetition of tellings*, almost induced to believe, that being pious, virtuous, industrious, enterprizing and intelligent would avail us nothing, while we remained in this country. Religion, ourselves, God nor the devil, nor any thing for us, while we continued in the white man's land. Such was their hatred of our color, their moral incapability of doing righteously and measuring out justice to the oppressed, that no power could procure for us our rights, nor elevate our character, while we remained in America.

Done for us!—If their unsatiated hatred did not continue to do *more and more*, every day, we should say at once, colonizationists have done all the "enemy's" bidding. They have well nigh ruined us. No one, save the intelligent, pious colored man, who has been the victim, can possibly conceive the paralyzing influence the American Colonization Society has had upon the energy, interests and virtue of colored citizens in the United States, for the last twenty years. It has rendered them tired of existence, suspicious of mankind, and, at times, even distrustful of the Almighty.

This dreadful American crusade against the rights and peace of a part of their inoffensive and defenceless brethren, notwithstanding the pretext or cloak, "*with their own consent*," has been a measure of wickedness calculated to make angels weep, the hearts of its oppressed victims to bleed, and if not turned from and repented of, will make the church of Jesus Christ in America to wail—for she is deeply imbued in the guilt.

Colonizationists—what have they done? What that is unnatural, inhuman, and unrighteous have they not done? Time, eternity, and God, only, can answer.

National Education.

We have received from the committee for publication the following interesting document, and hasten to present it to our readers. It appears that the American Lyceum have entered into the subject of education on the most comprehensive plan, and that a convention is proposed to be holden next November, in Philadelphia, of the friends of education, from every Union. Such an assemblage cannot fail to be productive of the most auspicious results. Those who have taken the lead in this matter are well known, and have long been distinguished for their zeal and perseverence in the good cause. They show their good sense, by discarding from consideration, politics and religious sectarianism. All such conflicting questions would tend to create irreconcilable dissentions, and tend to defeat the great object in view. The cause of education is of universal concernment, the people of all sects and parties can meet and embrace each other, on a common platform, as wide and extensive as the common bounds of the republic. We have no doubt that the enlightened and accomplished chief magistrate of our State will enter upon the subject with his usual zeal and perseverence in a good cause, and that the friends of popular education, here and elsewhere, will heartily co-operate with the distinguished members of the committee of the American Lyceum. The document speaks of itself.

To his Excellency the Governor of Massachusetts, and the Members of the Legislature of that State.

Fellow Citizens:—At the ninth annual meeting of the American Lyceum, held in the city of New York, on the 3d, 4th, and 6th of May, 1839, the following resolutions, proposed by Professor Brooks, of Massachusetts, was maturely considered and unanimously adopted, viz.:—

Resolved, That it is expedient to hold a National Convention for one week in the "Hall of Independence" at Philadelphia, beginning on the 22d of November next, at 10 o'clock, A. M., for the purpose of discussing the topics connected with elementary education in the United States.

Resolved, That a committee of five be appointed to request the Governor (and, if in session, the legislature) of each State in the Union, to invite the friends of education in their State to attend the Convention.

[*Copy of Records.*]

The undersigned, have been appointed to form the committee, do now, in obedience to their instructions, respectfully address you on this paramount subject.

The American Lyceum, in taking measures to carry into effect the above resolutions, expresses its deep anxiety for the physical, intellectual and moral culture of every child in the United States. It is ascertained that as many as nineteen out of twenty children, who receive it in the common schools. These schools therefore must be with us the hope of civilization, liberty, and virtue. To elevate them so as to meet the wants of our republic is the high and single aim of the Convention. Parties in politics and sects in religion will not for a moment be recognized in any form. No power will be vested in the assembly. It will be, we trust, a company of philanthropists, patriots, and Christians, coming together in the spirit of an expansive benevolence, to counsel for the high good of the rising generation; and whose deliberations and results, when published to the country, will bring the great cause of education simultaneously before the whole States in a form for enlightened, definite and successful action. As subservient to this humane and patriotic object, we would suggest a few among the many topics which will demand the consideration of the meeting, viz.:

How many children are there in each State who, according to the laws of that State, should be under instruction? How many of this number are found in the schools? What is the organization of the school system? What branches of knowledge should be taught in our common schools? What should be the character of our common school books? How may school apparatus and school libraries be made most useful? In what branches should instruction be given orally, and in what degree? What should be the qualifications of teachers? Are normal schools (for seminaries for the preparation of teachers) desirable? On what plan should they be established? Is a central normal school for the Union desirable? Should it be under the direction of Congress or a Society of citizens? What connection should the common schools have with academies, colleges and universities? What models for school houses are best? Will a "Board of Education," established by each State, afford the best supervision and secure the highest improvement of the schools? How can itinerant teachers and lecturers best supply destitute places? Is a national system of instruction desirable? How should each school fund be applied? In what part of each state has the greatest progress been made in elementary education? How may school statistics, which must be the basis of legislation, be most easily collected? What features of system now in operation in Holland, Germany, Prussia, France, and Great Britain, may be best usually adopted in this country?

Fellow Citizens,—The discussion of these and kindred topics will probably elicit a mass of information the importance of which cannot be easily overstated. We would therefore urge those who shall attend the Convention, to come prepared for making known the valuable facts they can gather. Believing that all the talent of a country should be so tempted forth, by judicious culture, as to bring it into profitable and harmonious action; that it is important to the public good as well as to private happiness that we should receive the requisite supply of useful information; and each faculty which the Creator has implanted in childhood should be developed in its natural order, proper time and due proportion, we invite you to secure the attendance of delegates from your State, prepared to promote the first duty of our republic—the education of our youth. Believing that our country must look to intelligence as its defence and to virtue as its life-blood; and that the plan now proposed, originating in the most enlightened views of freedom and humanity, will be the first in the series of means of securing the greatest good of future generations, not only among us but our sister republics, the Lyceum is desirous to bring into a focus all the light which can be collected in our land. Some of the most distinguished gentlemen in several States have promised to be present; and we would suggest the expediency of inviting the members of Congress (who will be on their way to Washington about the time of their meeting) to join the Convention.

With the most heartfelt good wishes for the success of every effort for the benefit of the young both in your State and throughout the Union, we are

Your friends and fellow-citizens,
THEODORE FRELINGHUYSEN, of N.J.
CHARLES BROOKS, of Mass.
JOHN GRISCOM, of Penn.
HENRY R. SCHOOLCRAFT, of Mich.
THEODORE DWIGHT, Jr., of N. Y.

New-York, June, 1839.

P. S. We respectfully invite each editor of a newspaper in the United States to give his patrons an opportunity of reading the above circular; and to add this postscript as having our sincerest thanks for his friendly co-operation.

Concord Young Men's Total Abstinence Society.

At a meeting of the Concord Young Men's Total Abstinence Society held July 12th, the following officers were chosen for the ensuing year:—

JOHN R FRENCH, *President.*
CHARLES YOUNG, *Vice-President.*
T. A. HARRADEN, *Secretary.*

Executive Committee.

Charles P. Blanchard, J. C. Danforth, Hale E. Crosby, Amos Wood, Rev, Nathaniel Bouton, Rev. Edmund Worth, John B. Chandler, Abraham J. Prescott, Abiel R. Crosby, A. H. Kent, Asa Morrill, John A. Gault. T. A. HARRADEN. *Sec'ry.*

A Step.—A pro-slavery paper speaking of the late murder of a person of color says, A MAN *murdered his wife*. There, reader, you have the concession of a pro-slavery editor that the *negro* is a *man*. We hope this editor will remember that he has, by this recognition of *man as being* MAN, made at least one step in the path of downright abolitionism; and a very important step it is too.—His name is James Nelson, of the Bath Telescope.

THE ONION WORM.

Mr. Editor:—I notice in your last paper of May 25, that your correspondent S. mentions that his onions suffer badly by a worm eating off the stalk. I notice your remarks also of planting on new ground or ground nearly new, and also of dressing old lands well with lime, salt and ashes as a preventive.

Perhaps these applications will be fully sufficient, if not I would suggest the use of charcoal. Make it into a fine dust, the finer the better, and put it on so freely as to blacken the ground and plants. In fact, there is no danger in putting on too much, for it is a rich and good manure. I am not induced to make these remarks from any practical knowledge that charcoal will be a remedy, but by analogy from the fact well and generally known that as far as charcoal has been used, it is found that no insect can endure it. It is therefore, probable that it would have a sovereign effect upon the onion worm.

But no loss can happen from trying the experiment, let the fact turn which way it will, for it will benefit the land as much as the worth of the charcoal.

Portland, May 25, 1839. PHILO.

[Yankee Far.

NEWSPAPERS, MAGAZINES AND PERIODICALS PUBLISHED IN THE UNITED STATES, JULY 1, 1839.

Maine	41
New Hampshire	26
Vermont	31
Massachusetts (At Boston, 95)	124
Rhode Island	14
Connecticut	31
New York (at New York city, 71)	274
Maryland [at Baltimore, 20]	48
Pennsylvania (at Philadelphia,)	253
District Columbia (at Washington, 11)	16
Virginia [at Richmond, 16]	52
North Carolina	30
South Carolina	20
Georgia	33
Florida Teritory	9
Alabama	35
Mississippi	36
Louisania [at New Orleans 10]	26
Arkansas	4
Tennessee	50
Kentucky	31
Ohio (at Cincinnati, 27)	164
Michigan	31
Wisconsin Territory	5
Iowa Territory	3
Indiana	60
Illinois	33
Missouri	22
	1555

Of the above 116 are published daily, 41 tri-weekly, 30 semi-weekly, and 991 once a week. The remainder are issued semi-monthly, monthly, and quarterly, principally magazines and reviews. Many of the daily papers also issue tri-weeklys, semi-weeklys, and weeklys.—Thirty-eight are in the German language, four in the French, and one in the Spanish. Several of the New Orleans papers are printed in French and English.—*Washington Globe.*

Cold Water for Children. Coming as we know it does, from a physician of standing in this city, we have no hesitation in publishing the annexed communication.—*N. Y. Com.*

During the prevalence of this hot weather, there is nothing so grateful to infants as cold water; these little creatures suffer equally with adults from thirst, especially at night; yet strange to say, the mother neglects or fears to offer it cold water. In my practice in several instances I have been called to see several children laboring under fever from the effects of thirst; and upon giving cold water, have had the pleasure of seeing the child recover in a very short time, a free perspiration following the use of the natural remedy. Real thirst cannot be allayed by any thing as well as water.—When a child is feverish at night it will in a majority of cases be cured by freely sponging its face and limbs with tepid water, and allowing it to drink cold water. Let parents who have sickly children (of any age) try this plan; if it does no good, it will produce no evil, but I am certain it will arrest much suffering by a very simple and grateful remedy.

ONE SOURCE OF CONTENTIONS.—*In a sermon on the words, 'If it be possible as much as in you lieth, live peaceably with all men,' Dr. Smith says, 'There are some persons, that, like so many salamanders, cannot live but in the hearts and sharpness of contention; the very breath they draw does not so much enliven, as kindle and enflame them; they have so much bitterness in their nature, that they must now and then be discharging it upon somebody; they must have vent, and sometimes breathe themselves in an invective or quarrel, or perhaps their health requires it.' 'Now such tempers there are in the world, and always were, and always will be; and so long as there is such, how can there be a constant, undisturbed quietness in societies? We may as well expect that nobody will die, when the air is generally infected, or that poison should be still in the stomach and yet work no effect upon the body. God must first weed the world of all contentious spirits and evil dispositions before a universal peace can grow in it.'*

The schoolmaster asked poor Tam, the idiot, how long a man could live without brains. Tam, laying hold of the dominie's button, and gazing for a few moments in his face, replied—"How long hae ye lived, dominie?"—*Highland Inn.*

Greely & Morrill,
DEALERS IN DOMESTIC AND FOREIGN
SADDLERY,

LIKEWISE Manufacturers and Dealers in *HARNESSES, TRUNKS, VALISES, and CARPET BAGS*, of which they keep constantly on hand an extensive assortment, nearly opposite Gass' American Hotel, at the sign of the Horse.
Concord, May 25, 1839. 3m4m

A NEW STORE

HAS just been opened, ☞*Opposite the Phenix Hotel*, ☜ where a splendid assortment of English, French, and German

FANCY GOODS

may be found, consisting in part of Bead Bags, and Purses, Cologne Water, Ruspin's Celebrated Curling Oil,—Rowland's Macassar, Deir's, Antique, and Buffalo **OILS.**
A splendid assortment of **SHELL**, Horn, and Ivory

Combs,

Pocket Knives, Pen Knives, Scissors, Silver, and German Silver Pencil Cases, Silver Thimbles, Needles, of all kinds.
RAZORS, Razor Straps, Boxes,—*SOAPS*, of every description,—Shaving, Hair, Cloth, and Tooth BRUSHES—Travelling BASKETS—Gentlemen's and Ladies' WALLETS—PAINTS for Children,—Pencil Brushes,—finally, *every kind* of Goods usually found in a Fancy Goods Store.

FASHIONABLE HAIR WORK

FRIZETTS, PUFFS, CURLS, &c. &c. constantly on hand.
Ladies and Gentlemen, call and examine for yourselves,—and I think you will be satisfied as to price and *quality*. J. A. LEIGHTON.
Concord, April 27, 1839.

SADDLES.

JUST received, a lot of Men's Riding Saddles, which will be sold very low for cash,
At the Sign of the Horse.
GREELY & MORRILL.
Concord, May 25, 1839. 3m4m

Just Published,

THE Life of WM. M. RICHARDSON, LL.D. Late Chief Justice of the Superior Court in New-Hampshire. A neatly executed duodecimo of 90 pages. For sale by BOYD & WHITE,
At the Concord & Brattleboro' Bookstore.

TRUNKS! TRUNKS!!

NOW Manufacturing, a New and Superior article of *TRAVELING TRUNKS*,
At the Sign of the Horse.
GREELY & MORRILL.
Concord, May 25, 1839. 3m4m

NEW BOOKS.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, received and for sale by
June 15. I. S. BOYD.

Bonnets,
AT THE GREAT 8

SOME of the FINEST and best STYLES of BONNETS that have ever been offered in this Market may be found at ESTABROOK'S,
☞Directly in front of the State House.
April 20. tf

New Arrivals!

RECEIVED this week at the great 8 Nine Cases of DRY GOODS,
Containing a splendid selection of the most
FASHIONABLE SPRING GOODS,
which are offered to the public at reduced prices for the ready cash by
April 20. W. W. ESTABROOK, Agt.

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All Letters on Business to be directed to CHASE & CROSBY, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞*The Postage must be paid, in all cases.*